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CHRIST:

THE PUPIL OF BUDDHA.

A COMPARATIVE STUDY.

NEW YORK,

1890.

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CHRIST, THE PUPIL OF BUDDHA.

PREFACE.

In this pamphlet a brief view is presented of the Eastern philosophy, the result of years of study and research of some of the most learned scholars and thinkers of the present age.

It is hoped that its brevity may recommend it to many who, although in a general way conversant with the facts here presented, would not take the time or feel the inclination to examine more voluminous works, such for instance as Lillie's Buddhism in Christendom.

It is from that exhaustive and far reaching book that the idea and in fact most of the material of the present booklet have been derived. If the reader will but divest himself of the prejudice lurking in all of us, and impartially examine the following brief compilation, he cannot but marvel at the wonderful resemblance that Christianity bears to Buddhism, nor fail to understand the reason thereof.

CHAPTER I.

That Jesus was the issue of a spirit father and a mortal mother is taught us from lisping childhood to tottering age, and, this doctrine being the foundation of Christianity, to doubt it would be, in the eyes of the faithful, an act meet for damnation.

Yet, to a christian studying the Hindu religion, the most striking and surprising feature will be the oft recurring description of a "divine spirit" in human form. Considering that the world to-day possesses authentic documents in the Sanskrit language, which prove beyond a doubt the existence of Brahminism and Buddhism some thousands of years *before* the birth of Jesus, it is rather more than remarkable that scattered through their holy books are found descriptions and narratives so similar to the story of Jesus, that faith gives way to doubt and doubt is lost in amazement.

For instance, one of the most prominent personages of miraculous birth mentioned in the scriptures of India, is "Chrisna." Sir Wm. Jones, one of the first linguists and Oriental scholars that England has produced, speaks of him as follows in one of his lectures: "On page 375 of the principal Sanskrit dictionary, compiled about two thousand years ago, Chrisna is called the divine spirit in human form."

After expatiating on this theme, he continues: "One singular fact must not be suffered to pass unnoticed—that the name (which is similar to Christ) and the general outline of his story were long anterior to the birth of our Saviour, and probably to the time of Homer, we know very certainly."

Sir Wm. Jones further says, that Chrisna is described as the meekest and best-tempered of beings, washing the feet of the Brahmas, performing miracles, healing the sick, and comforting the poor, etc., etc.

After Chrisna's, another miraculous birth occurred, namely, that of "Gautama-Buddha." His birth is recorded as having taken place some six hundred years before that of Jesus, and in the southern scriptures of India, as well as in the northern ones, the conception of "Gautama-Buddha" is described as immaculate. In the "Lalita Vistara" (one of the holy books), translated from the Sanskrit by Seydel, the conception of Buddha is told as follows: "Thus, O monks, Buddha was born, and the right side of his mother was not pierced, was not wounded; it remained as before."

Another instance of similarity between the two religions, and one equally remarkable, is that Buddhism, like Christianity, is founded on a trinity. When we consider that the idea of Father, Son and Holy Ghost is generally believed to be a strictly Christian dispensation, the fact that Buddhism possesses the very same theory regarding the deity becomes a startling revelation. "There is no possibility for error, for Buddhism, of all creeds, has the most trustworthy archives." (*Arthur Lillie.*)

In order to show more plainly the similarities of the two religions in regard to the Trinity, extracts from each are reproduced here in parallel columns. The Buddhistic version is taken from Arthur Lillie's book on Buddhism in Christendom, and authorities are given:

BUDDHIST TRINITY.	CHRISTIAN TRINITY.
The Buddhist Trinity consists of:	There is one person of the Father, another of the Son, and another of the Holy Ghost.
1st. Buddha. He is the creator of all the Buddhas. He is the creator of Prajnâ and of the world, himself unmade.	The Athanasian Creed.
2nd. Dharma or Prajnâ.	
3rd. Sañgha.	
From the Nâma Sangîti, by Mr. Hodgson.	

BUDDHISM.

Sañgha, the third person of this Trinity, sprang from the union of Sophia the mother, and Buddha (spirit).

From the Nâma Sangîti, by Mr. Hodgson.

CHRISTIANITY.

"God made the world by means of the word and Sophia."

Irenæus, a Christian Bishop of the Second Century.

Although Judaism was perhaps the only ancient religion which was strictly monotheistic, it is nevertheless very strange that the Buddhistic idea of the Deity should be trinitarian, exactly as is the Christian.

But in addition to this idea of a Trinity, as M. Ernest de Bunsen says: (Angel Messiah, page 50)

"The most ancient of the Buddhistic records known to us contain statements about the life and the doctrines of Gautama-Buddha, which correspond in a remarkable manner and impossibly by mere chance, with the traditions recorded in the Gospels about the life and doctrines of Jesus Christ."

Now let us try by a few parallel paragraphs to learn how wonderfully similar to the story of Buddha is that of the life of Jesus as told in the Gospels. In the first place, let us compare these two paragraphs relating to the mysterious conception of both Buddha and Jesus.

MIRACULOUS CONCEPTION OF BUDDHA.

It is recorded that when Queen Maya received the Supernal Buddha in her womb, she said to her husband, "Listen; I saw the three regions (earth, heaven and hell) with a great light shining in the darkness, and myriads of spirits sang my praises in the sky."

Lalita Vistara, by Fourcaux, page 63.

MIRACULOUS CONCEPTION OF JESUS.

And the angel came in unto her (Mary), and said: Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women:

And behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus.

St. Luke, chapter I, verses 28th and 31st.

The spirits of the Pure Abode, flying in the air, showed half of their forms, and hymned King Suddhodana thus: "Guerdoned with righteousness and gentle pity, adored on earth and in the shining sky, the coming Buddha quits the glorious spheres, and hies to earth to gentle Maya's womb."

Lalita Vistara, by Fourcaux, page 62.

But while he thought on these things, behold, the angel of the Lord appeared unto him (Joseph) in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

St. Matthew, chapter I., verse 20.

Observe how the birth of a child begotten by a holy spirit was proclaimed by angels to Queen Maya and, again, to her husband, even as the Gospel tells us was the case with Mary and Joseph before the birth of Jesus. Another resemblance between the stories of Buddha and Jesus is found in their descent. While Buddha is described as the son of a King, the Gospel is also very particular to tell us that Jesus descended by direct lineage from King David. The stories also agree in the circumstances of the births, both Queen Maya and Mary being on a journey, as the following paragraphs will show:

BIRTH OF BUDDHA.

Queen Maya when ten months gone with child was seized with a desire to return to her father's city. And on the way the pains of labour seized her, and the Sala tree bent down its branches to over-shadow her. Then the infant Buddha came forth, and the great Kings of the four cardinal points received him in a cloth net. Two miraculous jets of water came from the sky to baptize him.

Lillie, chapter II, page 18.

BIRTH OF JESUS.

And Joseph also went up from Galilee, out of the city of Nazareth into Judea, unto the city of David which is called Bethlehem; because he was of the house and lineage of David: And so it was, that while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son and wrapped him in swaddling clothes, etc.

St. Luke, chapter II, verses 4, 6 and 7.

Furthermore, both of the holy children were named by means of supernatural knowledge, as is shown in the following paragraph :

NAMING OF BUDDHA.

Five days after the birth of Buddha an important ceremony occurred. The Brahmins of the city met together, and the young boy received a name. This name was Siddhartha, (He who succeeds in all things). And it was chosen by means of supernatural knowledge.

Turnour, page 802.

NAMING OF JESUS.

And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

St. Luke, chapter II, verse 21.

The events occurring during the infancy of Jesus, and relating to him, nearly all agree with similar events occurring during the infancy of Buddha. One of the most striking of these is the story of Simeon's visit, which is almost identical with the story of Asita, as told below:

VISIT OF ASITA.

Asita is an ascetic, who has acquired the eight magical faculties, one of which is the faculty of visiting the heavens. Happening to soar up into those pure regions one day, he is told by the host of devotes, or heavenly spirits, that a mighty Buddha is born in the world, who will establish the supremacy of the Buddhist Dharma.

Looking abroad with his divine eye, and considering the Kingdom of India, he saw in

VISIT OF SIMEON.

And, behold, there was a man in Jerusalem, whose name was Simeon and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

the great city of Kapilavastu, in the palace of King Suddhodana, the child shining with the glitter of pure deeds, and adored by all the worlds. Afar through the skies the spirits of heaven in crowds recited the hymn of Buddha.

Lalita Vistara, by Fourcaux, page 103.

Taking advantage of his power, the old Brahmin rose aloft in the sky, and proceeded to the great city of Kapilavastu. Upon reaching the palace of the King, he said,

"Raja, to thee a son has been born, Him I will see."

Fourcaux, page 104.

The Raja caused the infant, richly clad, to be brought, in order that he (the infant) might do homage to the Brahmin. The feet of the Buddha-elect, at that instant performing an evolution, planted themselves on the top knot of the Brahmin. The Brahmin, instantly rising from the throne on which he was seated, bowed down, with his clasped hands raised over his head, to the Buddha-elect.

Turnour, volume VII, page 802.

The Raja also, witnessing this miraculous result, bowed down to his own son.

But the courtiers of the good King Suddhodana were plunged

Then took he him up in his arms and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people, Israel.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.

St. Luke, chapter II, verses 25-34.

into the greatest consternation, for the Ascetic burst suddenly into a flood of tears. "Is there any misfortune impending over the infant of our ruler?" they asked. "Unto him there is no misfortune impending," said the Brahmin. "Without doubt he is destined to become the Buddha." "Why then, dost thou weep?" "Because I am old and stricken in years, and shall not live to see the glory of his Buddhahood. Therefore do I weep."

Turnour, volume VII.

The similarities of these two stories are positively startling. Both the Brahmin and the Jew Simeon were ascetics.

Both are represented as being inspired and influenced by supernatural powers.

Neither could die until he had seen the redeemer of mankind, and both of them prophesied the future of the holy child.

Another well-known story relating to the infancy of Jesus is the slaughter of the babes by King Herod, and it is indeed strange that this story, too, should have almost its exact counterpart in the life of Buddha:

KING BIMBISARA.

It is recorded that King Bimbisara, the King of Magadha, was fearful that some enemy would subvert his kingdom. In consequence he summoned his chief councillors, and said to them, "Make search and discover if there be any one cap-

KING HEROD.

Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the East to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the

able of compassing my downfall, and, if there be, take care that he be hindered in such an attempt."

The councillors of the king sent forth two trusty messengers, who searched east and west in the Raja's dominions. They then passed over the borders, and there met a man, who said to them : "Away to the north there is a precipitous mountain of the Himalayan range, and underneath the wooded belt of the mountain there is a tribe called the Sâkyas. In that tribe is a youth newly born, the first begotten of his mother. On the day of his birth the Brahmins calculated his horoscope, and they fixed that he will either be a Chakravartin and rule the great empire, or else he will become a hermit and win the ten names of Tathâgata, the Buddha."

At once the messengers returned to the king and narrated what they had heard. And they counselled him to raise a large army and to march and destroy the child. King Bimbisara here replied :

"Speak not thus. If the youth become a Chakravarti Raja he will wield a righteous sceptre, and we are bound to

East and are come to worship him.

When Herod the king had heard these things he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child, etc., etc.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem from two years old and under, etc., etc.

St. Matthew, chapter II.

obey him. If he become the mighty Buddha, his love and compassion leading him to deliver and save all flesh, then we must become his disciples."

Romantic History of Buddha, page 104.

Let the following paragraphs decide whether the similarity lessens during the period of youth.

BOYHOOD OF BUDDHA.

Buddha's teacher was named Visvamitra. But the youthful Buddha soon showed that his lore was far greater than that of his teacher. When his teacher proposed to teach him the alphabet, the young prince in sounding "a" pronounced it as in the sound of the word anitya ; in sounding "i" he pronounced it as in the word indriya, and so on through the whole Sanskrit alphabet.

Romantic History of Buddha, page 70.

At his writing lesson he displayed the same miraculous proficiency, and no possible sum that his teachers or young companions could set him in arithmetic could baffle him. In poetry, grammar, in music, in singing, he also proved without a rival.

In joining his hands in prayer, in the knowledge of the Rig-Veda, and the holy books, in rites, in magic, and in

BOYHOOD OF JESUS.

When taken to his schoolmaster, Zacchaeus, the Lord Jesus explained to him the meaning of the letters, Aleph and Beth, also which were the straight figures of the letters, which were the oblique, and what letters had double figures.

The Lord Jesus further said to the masters, "Take notice how I say to thee." Then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet, etc., etc.

There was also among them a philosopher, well skilled in physics and natural philosophy, who asked the Lord Jesus whether He had studied physics. He replied and explained to him physics and metaphysics, also those things which were above and belong to the power of nature, etc., etc.

Then the philosopher worshipped the Lord Jesus, and

the mysteries of the yogi or adept, his proficiency was proclaimed.

Then his teacher worshipped Buddha by falling at his feet.

Lalita Vistara, pages 121 and 149.

said, O, Lord Jesus, from henceforth I will be thy disciple and servant.

Gospel of the First Infancy.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

St. Luke. Chapter II., verses 46 and 47.

Passing to the period of manhood we find still more striking similarities, not the least of which is the story of the temptation.

THE TEMPTATION OF BUDDHA.

Suddenly Mâra, the very wicked one, appeared in the air and called out to Buddha, "Do not lead the life of a yogi. In seven days you shall be an universal monarch. Return to the palace." Buddha refused nobly; but by the magic influence of the wicked one, he felt a strange inclination to look once more on the city of his father. He fought against this fancy, when lo, and behold, by a mighty miracle, Mâra the tempter caused the earth to turn round like the wheel of a potter. Suddenly the sad eyes

THE TEMPTATION OF JESUS.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights he was afterward an hungered.

And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

of Buddha fell on the tall towers and brilliant lamps of the great city sleeping in the moonlight. The young man hesitated, but resisted the tempter, and then rode on in the direction of Vaisâlî (the modern Besârh). At Vaisâlî was a holy man, Arâta Kalama, and Buddha said to him, "By thee, O Arâta Kalama, must I be initiated into the condition of a seeker of Brahma." For six years Buddha sat cross-legged, seeking to obtain the visions of the higher Buddhism and the magical faculties. It is recorded that he fasted forty-seven days and nights without taking an atom of food. At this time Mâra appeared before him with a second temptation. "Sweet creature," said the tempter, "you are at the hour of death. Sacrifice food and eat a portion of it to save your life." Buddha replied, "Death, demon, is the inevitable end of life. Why should I dream of avoiding death? Who falls in battle is noble. Who is conquered is as good as dead. Demon, soon I shall triumph over thee. Lust is thy first army, ennui thy second, hunger and thirst are thy third army. Passions and idleness and fear

And saith unto him, If thou be the son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

St. Matthew, chapter IV, verses 1-10.

and rage and hypocrisy are amongst thy soldiers. Backbitings, flatteries, false renown —these are thy inky allies, soldiers of a chief whose doom is near."

Buddhism in Christendom, by Arthur Lillie.

The ceremony of Baptism, which has heretofore been considered a strictly Christian rite, was practised, as we have already seen, at Buddha's birth; though his subsequent baptism by immersion in his manhood, corresponds with that of Jesus.

BAPTISM OF BUDDHA.

To reach the abode of Yama the Indian had to cross the River of Death (Vaitarani). To cross this river and reach the "other side," the heaven of the mind, was the object of the Buddhist Baptism.

Buddha before plunging in, exclaims, "I vow from this moment to deliver the world from the thraldom of death and the wicked one. I will procure salvation for all men, and conduct them to the "other shore."

Buddhism in Christendom, by Arthur Lillie.

BAPTISM OF JESUS.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

St. Matthew, chapter III, verse 13.

The miracles performed by both Buddha and Jesus are as strikingly similar as are all the other events in their lives. A perusal of a few examples cited below will easily convince the reader of this.

MIRACLES OF BUDDHA.

Buddha is a great physician who heals all sickness, bodily

MIRACLES OF JESUS.

And behold, there came a leper and worshipped him,

and mental. He is called the "King of Remedies." He visits the sick man Su-ta and heals his soul as well as his body. At Vaisali, likewise, he performs a very miraculous act.

This city was afflicted with a pestilence something like a modern cholera. An appeal is made to Buddha, and he comes and dispels the pestilence with a strong wind.

Lalita Vistara, page 99.

A disciple has his feet hacked off by an unjust king, and Buddha cures him.

Burnouf, page 156.

King Suddhôdana is on the point of death. Buddha forms a sort of mesmeric chain around him, with the co-operation of four disciples, and arrests his malady, etc., etc.

Bigandet page 192.

saying, Lord, if thou wilt thou canst make me clean.

And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

And when Jesus was come into Peter's house, he saw his wife's mother laid, sick of a fever.

And he touched her hand, and the fever left her: And she arose and ministered unto them.

When the even was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick.

St. Matthew, chapter VIII., verses 2-16.

Even the wonderful miracle of walking on the water finds its parallel in the life of Buddha.

Buddha was once preaching on the banks of a broad and deep river near Sravasti. The people there were unbelievers.

Suddenly, to their astonishment, a man was seen crossing the river by walking on the surface of the water. "What means this?" they said to the man. He gave answer, that, being unable to procure a boat,

And in the fourth watch of the night Jesus went unto them walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid.

and wishing to hear the preaching of Buddha, he had boldly walked over "because he believed."

Buddha took advantage of the miracle: "Faith can cross the flood, wisdom lands us on the other shore."

The unbelievers were promptly converted.

Chinese Dhammapada, page 50, by Beal.

And Peter answered him and said, Lord, if it be thou, bid us come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship he walked on the water to go to Jesus, etc., etc.

Then they that were in the ship came and worshipped him, saying, "Of a truth thou art the Son of God.

St. Matt., chapter XIV., verses 25, 29 and 33

CHAPTER II.

While the creeds taught both by Buddha and Christ are practically the same, there is yet a slight difference in their manner of expression, which can undoubtedly be accounted for by the long lapse of time intervening between the lives of the two teachers. Before examining the teachings of each, however, we may notice in passing that Buddha, as well as Jesus, had disciples whose mission it was to propagate their doctrines far and near.

DISCIPLES OF BUDDHA.

Buddha had twelve "Great Disciples," and sixty minor disciples. "Only in my religion," said Buddha, solemnly, a little before he died, "can be found the twelve great disciples who practise the highest virtues and excite the world to free itself from its torments."

Bigandet, page 301.

DISCIPLES OF JESUS.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, etc., etc.

These twelve Jesus sent forth to preach, "The kingdom of heaven is at hand," etc., etc.

St. Matthew, chapter X.

Let us now place side by side some of the principal teachings of Buddha and of Jesus. The similarities are so striking as to make the precepts taught seem almost identical. It should be observed also that each preached from a mountain.

TEACHINGS OF BUDDHA.

Buddha delivered a sermon on a mountain called the Elephant's Head, located near Buddha-Gaya, which contains part of his teachings in a condensed form.

Bigandet, page 141.

TEACHINGS OF CHRIST.

And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

And he opened his mouth and taught them, saying, etc., etc., Bless them that curse you,

By love alone can we conquer wrath. By good alone can we conquer evil. The whole world dreads violence. All men tremble in the presence of death.

Do to others that which ye would have them do to you. Kill not; cause no death.

Sutra of Forty-two, Section V, 129, translated by M. Leon Feer.

Say no harsh words to thy neighbor, and he will reply to thee in the same tone. 'I am injured, I am provoked, I have been beaten and plundered.' They who speak thus will never cease to hate. Religion is nothing but the faculty of Love.

A mendicant from Sûnaparanta, having joined Buddha's society, was desirous of preaching to his relations, and is said to have asked the permission of the master so to do.

"The people of Sûnaparanta," said Buddha, "are exceedingly violent, if they revile you, what will you do?"

"I will make no reply," said the mendicant.

"And if they strike you?"

"I will not strike in return," said the mendicant.

"And if they try to kill you?"

"Death," said the missionary, "is no evil in itself. Many even desire it to escape from the vanities of life."

Bigandet, page 223 and page 216.

and pray for them which despitefully use you.

St. Matthew, chapter V.

And as ye would that men should do to you, do ye also to them likewise. Judge not, and ye shall not be judged; forgive, and ye shall be forgiven. But love ye your enemies, and do good, etc.

St. Luke, chapter VI.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

St. Luke, chapter VI., verses 27-29.

One of the great laws of Moses, most strictly adhered to by the Jews, is the command forbidding the eating of swine and other unclean food. Jesus, in common with his Jewish brethren, no doubt observed this law until such time as the promulgation of his new doctrines. But, strange to say, in this new doctrine he advances the same arguments for abolishing this law as Buddha made use of many years before him, as the following will prove :

In the Sutta-Nipâta, Chapter II, is a discourse on the food that defiles a man. Therein it is explained at some length that the food that is eaten cannot defile a man, but destroying living beings, killing, cutting, binding, stealing, falsehood, adultery, evil thoughts, murder,—these defile a man, not the eating of flesh.

Lillie, Buddhism in Christendom.

And he called the multitude, and said unto them, Hear, and understand :

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

St. Matthew, chapter XV., verses 10–11.

Below will be found a continuance of the similarity of the two systems.

"A man," says Buddha, "buries a treasure in a deep pit, which, lying concealed therein day after day, profits him nothing; but there is a treasure of charity, piety, temperance, soberness, a treasure secure, impregnable, that cannot pass away, a treasure that no thief can steal. Let the wise man practise virtue; this is a treasure that follows him after death."

Khuddaka Pâtha, page 13, by Lillie.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

St. Matthew chapter VI., verses 19–20.

"Commit no adultery," says Buddha. "This law is broken by even looking at the wife of another with a lustful mind."

Parables by Max Müller, page 153.

"Why this goat skin, O Brahmin, and thy matted hair? Without is varnish, but within is filth. Not matted hair, nor birth, nor gold, make the Brahmin, but truth and justice."

"Root up the love of self like a lotus in Autumn. A father, children, kinsmen, avail not in the domains of Death. As a sleeping village swept off by the torrent is the fate of him who trusts in his flocks and family."

Dhammapada. Lillie's Buddhism in Christendom.

"So long as the love of man towards woman, even the smallest, is not destroyed, so long is his mind in bondage."

The Light of Asia, page 227, Kellogg.

Buddha teaches: — "Who says what is not true goes to hell."

Dhammapada.

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

St. Matthew, chapter V., verse 28.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

St. Matthew, Chapter XXIII., verse 25.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

St. Matthew, Chapter X., verses 34-36.

Jesus teaches: All liars have their part in the lake that burneth with fire

Finally, when summed up, the teachings of both Buddha and Jesus are called by the same name.

The Buddhistic Gospel is called "Glad Tidings" (Subhâ Shita).

Lillie.

And it came to pass afterward, that he went throughout every city and village, preaching and showing the *glad tidings* of the Kingdom of God.

St. Luke, chapter VIII., verse 1.

Buddha's death, like that of Jesus, was caused by one of his disciples. In each case there was also a last supper partaken of by the master and his apostles.

THE LAST SUPPER OF BUDDHA.

Buddha sat down with his chief disciples to a repast which he knew was to be his last. It is recorded that a young pig was set before him, and, knowing that this would cause his death, he forbade his disciples to touch it, and had the remainder buried after he had partaken of it.

Arthur Lillie, page 194.

Here is another account:

"Shortly afterward, the Tathâgata repaired to the "village of the earth" and partook of his last supper. A treacherous disciple changed his dish. Great pains soon seized him, and a dire thirst. Buddha desired his disciple Ananda to fetch him a sip of water. The

THE LAST SUPPER OF JESUS.

And in the evening he cometh with the twelve.

And as they sat and did eat, Jesus said, Verily, I say unto you, One of you which eateth with me shall betray me.

Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.

St. Mark, chap. XIV., verses 17, 18 and 25

water being foul, Buddha, by a miracle, clarified it. The disciples bitterly upbraided Ananda for giving the blessed one a cup of foul water.

Rockhill, pages 130, 131, 133, and 153.

The singular fact remains to be noted that the stories of Buddha and Jesus are similar not only in the accounts of their births, lives, teachings, and deaths, but also in the events which occurred immediately after death. In each case there was an earthquake, graves opened, and the dead arose.

DEATH OF BUDDHA.

When the great Buddha expired, a great earthquake terrified the inhabitants of the world, and the "drum of the gods" roared through the vaults of heaven, whilst the angels in the sky covered their faces with their hands and rained down salt tears. The disciples were besides themselves with grief, and rolled with pain on the ground. Ananda and a companion disciple saw numerous denizens of the other world in the city of Kusinagara, and by the river Yigdan.

Life of Buddha, by Rockhill, pages 162-167.

DEATH OF JESUS.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent:

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

St. Matthew, chapter XXVII., 50, 51, 52, 53.

Finally let us note in these concluding parallel columns how marvelously the story of the resurrection of Buddha corresponds with that of the resurrection of Jesus.

RESURRECTION OF BUDDHA.

After his remains had been put into a golden coffin, which then grew so heavy that none could lift it, suddenly his long deceased mother Maya appeared, bewailing her son, when the coffin lifted itself up, the lid sprang open, and Sakâya-Buddha appeared with folded hands saluting his mother.

Eitel, page 57.

RESURRECTION OF JESUS.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not: for I have not yet ascended to my Father, etc.

St. John, chapter XX., verses 11, 16 and 17.

Buddha is known by the following names in the sacred books of Sanskrit: "The Lord," "The Lord Buddha," "The Lord of the Universe," "Saviour," "The Omniscient," "The King of Remedies," "The God-Man," etc., etc. Jesus, too, is known by these names. (See Lalita Vistara, page 126, by Lillie.)

CHAPTER III.

Through the desire to be brief, but a limited number of parallel examples have been presented to show the marvelous resemblance of Christianity to Buddhism. Yet in this brief space the stories of the birth of Jesus, of his life, of his death, of the miracles he performed, of the precepts he taught, have been given, and it has been shown how they correspond with analogous stories in the life of Buddha. It has also been shown how some of the principal Christian doctrines, notably those of the Trinity and of an Immaculate Conception, correspond in a remarkable manner with similar doctrines of Buddhism. In the same way the counterpart of nearly every one of the doctrines of orthodox Christianity can also be found in the holy books of Buddhism. Not only in the law, but in the ceremonies and outward form as well, does the comparison hold good. "Much of the dress of the Buddhist priest," says Balfour's Indian Encyclopædia, "and of the ritual, has a similarity to those of Christians of the Romish and Greek forms."

Father Grueber, on visiting Sha-Sa, the capital of Thibet, in 1661, was much shocked to find that the devil had struck at Christianity in its most vital part. He had invented a mock potentate, to whom honors were paid that are due to the vicar of Christ alone. The faithful were required to fall flat before the Grand Llama of Thibet, to knock their heads upon the ground, and to crawl forward and kiss his feet. Like the Pope in Christianity, the Llama was the acknowledged head of the Buddhist Church all over the world. (See Lillie, Buddhism in Christendom.)

Indulgences and dispensations, much after the usage of the Catholic Church, were sold by the Buddhist monks. But more important for our consideration are the Œcumenical

Councils introduced to suppress heresy. Where did they come from? Such an idea is foreign to the genius alike of the then dominant Roman and Jewish religions. In the records of Buddhism five principal Œcumenical Councils are noticed.

The question that now confronts us is, By what manner or means was the Eastern philosophy carried to Palestine? That question is answered by the indisputable evidence of history. Buddha was not satisfied with teaching his new doctrine to the Hindus only, but gathering about him his disciples in the first year of his ministry, he sent them forth on the work of propagandism in the following words: "Depart each man in a different direction, no two on the same road. Let each man preach Dharma to all men without exception."

And how thoroughly his commands were carried out is shown by the following extracts from Lillie's book, Buddhism in Christendom:

"Within two hundred and fifty years of Buddha's death (which "occurred five hundred years before the birth of Christ), King "Asoka, the most powerful monarch in India, adopted Buddhism as "the official religion of his land, and carved his creed on the rocks "from the east coast of Hindustan to Ganyam on the west coast; "and these evidences are still to be seen, besides the temples carved "in fine India woodwork, or built of solid masonry. Other in- "scriptions which are carved indelibly in the rocks, contain the "fact that the Buddhist King Asoka was closely associated with "the Greeks, and that he sent missionaries to Egypt. In the "Mahawanso, or old history of Ceylon, it is announced that on the "occasion of the building of the Buddhist tope (temple) of "Ruanwelli, enormous numbers of Buddhist monks came from "all parts, including thirty thousand from the vicinity of Alasadda, 'the capital of the Youa (Greek) country. The word "Alasadda is agreed by all Orientalists to be Alexandria."

Another proof that Buddhism was spreading to Egypt and Palestine, is the fact that about this time there arose in Alexandria a teaching called "Gnosticism." This word is the exact equivalent of Buddhism (Sans Bodhi), and it simply means interior or spiritual knowledge. That the early Christian Church was quite aware whence Gnosticism came is shown by the form of adjudication prescribed for those who renounced it. It expressly mentions Bodda and Sakya. Attempts have been made to put forward the date of the introduction of Gnosticism to the second century A. D., but Principal Tulloch, in an article in the new Encyclopædia Britannica, shows how useless these attempts have been. He says that in the time of Christ, Egypt and Syria were so saturated with it that it was in the air. Tulloch, like Herder, Mosheim, Hammond, Brucker and Müller, "discovers Gnosticism and the Eastern philosophy on almost every page of the New Testament."

It is well known that in Palestine, at the time of Jesus, there existed a certain sect of Jews, who were called Essenes. They were a small religious fraternity, whose name and origin, as well as character and history, are alike involved in obscurity. They obeyed the Mosaic law in a measure, but did not fraternize or have anything in common with the Pharisees and Sadducees, who composed the other two sects of Judaism. The Essenes practised Confession and Baptism, two doctrines so entirely foreign to the teachings of Judaism, that the question arises, Who taught them? It could not have been Jesus, for he, being a direct descendant of King David, preached in the temple and belonged to the Pharisaic party, a sect that neither practiced nor believed in Baptism or Confession. (See Origin of Christianity, by I. M. Wise).

The real leader of the Essenes was John the Baptist, a young

man full of enthusiasm and passion, who lived as an ascetic in the desert of Judea. Ernest Renan in his Life of Jesus, Page 118, speaks of him as follows: "From his infancy John was "nazir, that is to say devoted by vow to certain abstinences. "The desert by which he was, as it were, environed, soon at- "tracted him. He led in it the life of an Indian yogui, clad in "skins or in stuff of camel's hair and having no food but locusts "and wild honey. A certain number of disciples were gathered "about him, sharing his life and meditating upon his severe "words."

John, the gospel tells us, preached both baptism and confession (Matthew, Chapter II), and as these rites are considered fundamental principles of Buddhism, is it not fair to suppose that the Buddhist missionaries were just as successful in propagating their missions in Judea as they were in other lands, and that John was one of their converts?

Renan, Chapter VI. page 120, refers to this as follows: "We may believe in any event, that many of the external prac- "tices of John, of the Essenes, and of the Jewish spiritual "preceptors of the time, came from a recent influence of the "upper East. The fundamental rite which characterized the "sect of John, and which gave him his name, has always had its "centre in Lower Chaldea and there constitutes a religion which "has been perpetuated to our day. That rite was baptism or "total immersion."

When Jesus presented himself to John as a candidate for baptism, ("Then cometh Jesus from Galilee to Jordan unto John to be baptized of him," Matthew, Chap. II.), he had resolved to sever entirely his connections with his own sect, the Pharisees, and to join without reserve the growing party of the Essenes. It was only *after* his initiation by baptism and John's removal

from the leadership of the Essenes by arrest, that Jesus ascended the mount and preached the new doctrine as interpreted by John.

Renan, Chapter VI., page 126, says: "When he [Jesus] "began to preach after the arrest of John, the first words which "are put into his mouth are only a repetition of one of the "familiar phrases of the Baptist. Many other expressions of "John are repeated literally in his discourses."

Three vital points bearing directly on this question and *confirmed* by the gospels must not be lost sight of:

I. That Jesus by birth and education belonged to a sect of the Jews that never countenanced baptism or confession.

II. That John the Baptist had an organization with disciples and many followers, who practiced baptism and confession long before Jesus came to join it.

III. That Jesus did not begin preaching his new doctrine until after he had joined the Essenes party, and that his new doctrine, as has been shown by the parallel columns, is a modified version of Buddhism, adapted by Jesus to suit the times and circumstances of the people to whom he preached.

This fact has been recognized and tacitly acknowledged by many gentiles. Already a hundred years ago, Sir William Jones, a Christian scholar, boldly asserted that it is useless to attempt the conversion of the Hindus to Christianity, because the Indian religion contains nearly all that the Christian missionaries could offer them. He said, "As to the general extension of our pure "faith in Hindustan there are at present many obstacles to it. "The Hindus would readily admit the truth of the Gospel, "but they contend that it is perfectly consistent with their Sostras. "We may assure ourselves that neither Mussulmen nor Hindus "will ever be converted by any mission from the Church of Rome, "or from any other Church."

Another thing is certain, and that is, that, inasmuch as Buddhism many years antedates Christianity, Buddha could not possibly have derived his teachings from the Gospels. Therefore, how can we escape from the conclusion that the story of the life of Jesus, as well as most of the doctrines and forms of orthodox Christianity, were taken from Buddhism?

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